JESUS AND CHRISTIAN DOCTRINE

Whaling

Jesus and Christian Doctrine

Avera Bible Lectures before Trinity College
Durham, N. C., for 1914

By Thornton Whaling, D. D., LL. D.
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"The Testimony of Jesus is the Spirit of Prophecy."

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Foreword

BY

DR. W. P. FEW,

President of Trinity College,
Durham, N. C.

The Avera Lectureship established at Trinity College in 1897 is part of a foundation graciously endowed by his widow in honor of the late Mr. W. H. Avera. The lectures have been given in alternate years by scholars and thinkers of the first rank, so that the Avera Lectureship has come to hold a high place in the traditions of the College.

It did not prove to be possible to publish and so preserve in permanent form the lectures of Bishops W. W. Duncan, Warren A. Chandler, A. W. Wilson, and C. B. Galloway, of Chancellor J. H. Kirkland, Dean W. F. Tillett, and Reverend Dr. Franklin N. Parker. When President Thornton Whaling, of the Theological Seminary at Columbia, South Carolina, delivered the series in 1914, the wish was expressed by many of his hearers that he might publish the addresses; and it is now a great pleasure to those who heard him on that occasion as well as to those who have in charge the administration of the lectureship, to know that he is to send forth in book form his Avera Bible Lectures for 1914 under the appropriate title of *Jesus and Christian Doctrine.*

Durham, North Carolina,
29 September, 1915.

Introduction

The discussions contained in this book were delivered as the Avera Bible Lectures before Trinity College, Durham, N. C., in the year 1913-1914. They were prepared to be spoken and are published, without amendment, just as they were delivered. Each discussion is in itself a very incomplete presentation of its own particular theme, and taken together, they constitute only a very small fraction of the well-nigh limitless subject of "Jesus and Christian Doctrine". But they were designed to be illustrations of a method of sermonizing and theologizing which puts Jesus in the center of every theme.

The Bible, History, Christian Experience, Theology, are all Christo-centric. To say that the Cosmos is theo-centric is but one way of affirming that it is Christo-centric. For our God is known and only known through Jesus. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him (John 1:18)". Jesus means far more than even His own teachings; extensive, inexhaustible, infinite in weight and meaning as are His "Words" and "Sayings" (John 6:63, Matt. 7:24 & 26) His deeds, His character, His personality, His Resurrection and Reign and Glory are all included in any just conception of Jesus. The cry "Back to Christ" cannot mean that we are tied exclusively to the words which the human lips of Jesus spake, central and all important as these

are. The exaltation of the human Jesus cannot be achieved apart from the recognition of His total self-consciousness and manifestation which brings of necessity to the fore His real relationship to the father and to the entire universe—to the moral order of this and its sister worlds. The real Jesus is found in the Gospels, it is true, but the real Jesus is found and interpreted also in every portion of the Scripture: we catch aspects of His character, work, ideals and plans in the Acts and the Epistles, which are as real and necessary as any found in Matthew, Mark, Luke or John. The real Jesus must be found everywhere, before He can be understood or anything else be fully explained.

The orthodox theologians and preachers have not all of them yet learned the central and regal place which belongs to Jesus everywhere. There can be no realm of life to which He is not related as Lord and Saviour. No thinking can be valid which does not make Him master. No philosophy is sound which does not give its crown to Him. No education is complete which fails to build a throne for Him. No art is clothed with the beauty of truth which does not worship at His feet. All History dates from Him and all life and all reality revolve around Him. If it is hard to see this, amidst the blinding smoke of a warring and furious world, the lack is in the failing vision of the seer. Every theme begins with Him, and all the roads radiate from Him. In Him are hid all the treasures of wisdom and knowledge." (Col. 2:3.)

It is from this point of view that these discussions present their respective themes.

The author desires to thank President Few and his Faculty for the generous and appreciative reception which they gave to these lectures when they were delivered before the Trinity College.

THORNTON WHALING.

July 29, 1915,
Columbia, S. C.

Dedication.

Dedicated to

The One

Whose Sympathy is as Healing
As Her Criticism is Searching.

By Her Husband

"Search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me."

"JESUS AND CHRISTIAN DOCTRINE."

1st.—Jesus and the Scriptures.

A famous theologian said thirty years ago that the mission of the Christian scholar is to christologize theology, by which, he meant, of course, that the business of the theologian is to make Christianity thoroughly Christian. Foreign and contradictory elements have been introduced into many constructions of Christianity, and the only method by which they can be expunged is to go back to Jesus Himself, that from Him as a center, we may study the historical, the dogmatic, the biblical theologies which have been built in His name. Ethics is born again when we study it as Christian Ethics in the school of Christ; Exegesis becomes vital when through its various processes it hears some accent of the voice of Jesus. Christianity is unique because it possesses Jesus; and in the theological disciplines the study of Jesus himself must always have the supreme and commanding place. His self-consciousness, as interpreted in His teachings, is the final test beyond which there can be no appeal. His character commands confidence for his word and the finality of His religion is that it has Him in His word. As Dr. Phillip Schaff used to say, Christianity is a book religion. It possesses a supreme character embodied in a supreme book; it presents the Incarnate Word mirrored in the written word; it apparently

has two words which are really one, because the Incarnate Word is both the body and the soul of the written word. Rev. 19:10.

The power of this book has been demonstrated by energy actually expended and results actually secured, and this not in some secluded corner, but in the fierce blaze of a world-wide publicity amongst the most enlightened nations of the earth for a score of centuries. Jer. 23:29.

The Bible itself is a mighty Apologetic. Heb. 4:12.

If we will present the Scriptures, we need not defend them, for somehow this old book has the art of taking care of itself. Jupiter's best proof of the lightning's power is not an eloquent statement of the fact that thunderbolts hit hard, but to fling a shaft or two would inevitably carry conviction. To prove that the Word of God is "quick and powerful and sharper than any two edged sword" all you have to do is to use it on your own conscience or apply it like a live coal to somebody else.

All the missionary power there is, is lodged in this volume. If it is possible to make a man right, this book will do it, or it cannot be done at all. The community, the State, the nation must build on this book or there will be no foundation. A civilization which does not rest on this base, carries within itself the elements of disintegration and death, and must perish of inner decay, as all such civilizations have. Is. 55:11; 2 Tim. 3:15.

The unifying power which this book wields is one of the signs by which it conquers. It furnishes a broad and catholic platform upon which all

men may stand. The divisive forces which erect great chasms between men and even between Christian societies all originate outside of this volume. Men can unite on the Bible easier than they can on anything else in all the world. John 12:32

The convincing, missionary and unifying power of this volume needs explanation and it is found largely in the unique relation of the Bible to Jesus; and the theme therefore which I wish to discuss in some of its aspects, is Jesus and the Scriptures. The truth I desire to illustrate is that the power of the Bible is due to the fact that it presents Jesus to the gaze of men. John 5:39. Rev. 19:10.

Select the Gospels, the heart of the Scriptures, and as you read them, one figure emerges into view which you must see and understand; the peerless figure of the perfect man, Jesus, the Nazarene. What is true of the Gospels is true of the entire Scriptures as a whole. There is one perpetual and changeless miracle, which no thoughtful mind can overlook, viz: the perfection of the supreme character who is mirrored in these Gospels and in the Scriptures. It is easy to pick flaws in all others whether they are the imaginary creations of genius, or the actual representations of historic personages. Shakespeare's Desdemona and Dante's Beatrice, both alike, have the fatal taint of human frailty. And historic characters, however elevated, have their conspicuous defects, which are as easy to detect as the spots on the sun. Moses, David, Paul are at the head of the list, but it is as easy to see their imperfections, as it is impossible not to see the perfections of Jesus. The easiest task in the world is to find ground for indict-

ing everybody that we know. Rom. 3:10-18. I meet you for the first time and we spend half an hour together, you have at least a working knowledge of some half dozen of my failings; and I am the richer also for the working knowledge of at least one-half dozen places where you break down. It requires no peculiar acumen or penetration to discover with infallible accuracy the mistakes, the foibles, the delinquencies, the sins of those about us. The earth is no more visible to our eyes than is the earthliness of every person upon it to our mental perception. Even the best, like the Apostle Paul, for instance, can be seen with only a casual inspection to have the taint which mars all human characters. Paul, to continue the illustration, had a quickly kindled and fiercely blazing temper, as seen in his controversy when he withstood Peter to the face and charged him with dissembling, and when after a sharp debate, he separated from Barnabas, and carried around with him for many years the determination not to have John Mark about him. I can impeach successfully all persons either living or dead who have ever been born into Adam's race, save one. The "devil's advocate" has the facts on his side when he charges guilt against every link on the long, long procession of humanity, save in one strategic and luminous case.

The miracle of history is that for two thousand years there has been no serious attempt at a criticism of the character of Jesus. His challenge "which of you convinceth me of sin", John 8:46, still goes unanswered. All the moral and spiritual traits in highest degree are harmoniously combined in Him.

No lack of balance, no disproportion of emphasis can be detected anywhere in His record. He loved His fellow-men as they ought to be loved, with a sacrificial love which ignored all self-claims in serving them. He loved God with a supreme affection, which not even the black midnight sky which overhung His cross could obscure. Matt. 3:17 and 12:18. Under no circumstances, and all the circumstances of human life tried His virtue, does He fall below the level of the best and highest ideals it is possible to entertain. You can frame no conception of duty done or burden borne, or service rendered, which you will not find already surpassed in the plain and simple annals of His life found in the Gospels. What humility without meanness, what patience without fatalism, what love without sentimentalism, what hatred of evil without selfish anger, what resignation without blind stoicism, what tenderness without coddling, what sympathy with the wicked and suffering, without toleration of the sin which brought the suffering; how all the highest and finest qualities, mutually contradictory to our easily overstrained humanity, are combined in Him in a beautiful synthesis or unity, where nothing is wanting, and where a divine balance marks the whole. (1 John 1:14.) This is the striking exception standing up like some bold lofty mountain peak in the midst of a vast and level Sahara-like desert; nothing like it, East or West, in Orient or Occident, in classic, mediaevial or modern times. There is one and only one perfect character which no form of skepticism has sought even by indirection to impeach. (Heb. 7:26.)

But there is a second fact which must be added, viz.: that this perfect Christ presented in the Gospels is so presented that He is easily and perfectly known by all. Perfect as He is, He is the only character known in our world whom it is easy perfectly to know. (1 John 1:3.) All others are puzzles, all others you can indict, but none of them can you thoroughly understand. Think, for example, how many Napoleons there are, first, the Napoleon of John S. C. Abbott is little less than an incarnate arch angel, then the Napoleon of Sir Walter Scott is little more than an incarnate demon, then the Napoleon of Professor Sloane is a colossal and titanic but insanely selfish genius, while the Napoleon of Lord Roseberry is as tender and gentle and unselfish as a woman; and which of these or some other Napoleon was the true Napoleon only God Himself knows. A famous preacher has a sermon on the subject of "Four Men," by which he means, first, the man the world knows, second, the man his best friend knows, third, the man as he knows himself; and fourth, the man that God knows; only one of these is the real man. And in dealing with men, we are always embarrassed by the fact that there is much about them that we cannot know. The heart that has beat next to yours for forty years, surprises you some day by a disclosure which has no prophecy in anything that preceded it. The shock of surprise is the most common of all social experiences to those who have eyes with which to see. History is the realm of guesses more or less shrewd or penetrating. Society is a land of mists and shadows, where we see

one another in a fog which blurs the outlines or hides the realities. But we come out into the pure white light as we look at Jesus Christ. There can be no misunderstanding here, there is only one Jesus and all who look upon Him, know Him to be what He is. This is the standing miracle of history seen from a new point of view, *The Perfect Christ perfectly understood.* There has never been and there can be no dispute about the character of Jesus. Men can discuss questions in dogmatics, about the constitution of Christ's person, but with one consent, they see the same perfection on the character of Jesus. While there are many Napoleons or Gladstones, that is while there are many estimates of Napoleon or Gladstone, there is only one estimate of Jesus. Orient and Occident, saint and sinner, angel and devil, believer and skeptic, all put the crown of perfection upon the head of Jesus. (Mark 1:24.) I could fill the hour quoting glowing testimonies from unbelievers to the character of Jesus. The author of Supernatural religion said "Jesus carried morality to the sublimest point attainable by humanity"; Renan said "men would no longer distinguish between Him and God"; Mill said "Whatever else criticism may take away, Jesus is left"; Strauss said "He is the highest object we can imagine with respect to religion"; Matthew Arnold, that no other way "but the way of Jesus does bring men to righteousness". Amid all the wide controversies and jangling dissonances of contending voices here in this sinful and disputatious world, there is one platform where orthodoxy and heterodoxy, believer and unbeliever all stand together and

pay tribute to the perfections of the character of Jesus. (Luke 23:4.)

And the inspiration of the Scriptures resides largely in the fact that it is a wonderful organism, discharging the functions of presenting this perfect picture of the perfect Christ so perfectly understood by all who will read or look. The proof of the divinity of the Scriptures is in what they will do to-day. If God was in them two thousand years ago, that doesn't benefit me, unless he is in them to-day; and if I will read the Gospel of John, for example, alone with my beating heart and my God and see Jesus as He is represented there, then I must know that I am beginning to hear from God in authentic communications with His own signmanual stamped upon them. It does me no good in the problem of ordering my life to know that God spake to Moses, David, Jonah, and Paul thousands of years ago, if that be all; I wish to know whether He will speak to me today; I want a relevation from Him direct and fresh to me here and now in my own day. The revelation comes in a blaze of light which carries inevitable conviction as we look upon this perfect figure mirrored in the Gospel, as we find each one for himself Jesus in the Scriptures. (John 12:32.)

The Bible does this work whatever our theories of the mode of its composition or whatever the results of our criticism. The resistless force of the Christ whom the Book presents is at work in the world as it has ever been and does not wait for the literary or higher criticism to say its last word or reach its assured conclusion. We have trembled needlessly while the critics have sharpened their

pens, for criticism cannot change Jesus or his Word any more than the Parthian arrows discharged at the sun disturbed its majestic movement, or stopped the flow of its mighty tide of light.

And yet, the only rational explanation of these Gospels is that Jesus as a spiritual Creator brought them into existence. Fraud and invention are discounted so that they are never mentioned. The mythical and tendency theories have gone hopelessly to seed and have been abandoned in the land which gave them birth. It is true that when "German theories die, they go to England" but they are meeting with the "second death" there. By a valid historical criticism the Gospels can be carried so close to the life of Jesus that there is no time left for the development of myth or the working out of the Hegelian tendencies. The wealth of historic evidence wrought out so well in Dr. Bernhard Weiss' Introduction to the New Testament or Dr. Charteris' Canonicity has been signally reinforced in these last decades. With a fine irony God seems to have waited until vain men afflicted with a learned inebriety should say that the Gospels were written late in the second century, to bring out the documents which show beyond doubt, the existence of these Gospels at the close of the first century. Let us examine briefly several striking illustrations: First, Tatian's Diatesseron, lost for five hundred years was rediscovered in 1888 in two Arabic translations in the Vatican Library, translated by Ciasca, first into Latin, and then into English by Rev. W. Hope Hogg and published in the 9th volume of Ante-Nicene Fathers.

In 1875, there appeared an apparently learned book with the title of "Supernatural Religion," which revived in England the defunct Tubingen theories of Baur and his School. Its unknown author (since discovered to be Mr. W. R. Cassells) said "No one seems to have seen Tatian's Harmony probably for the reason that there was no such work."

"During the very next year, 1876, there appeared a translation of Ephraem's Commentary on Tatian's Diatesseron made at the request of the Mechitarist Father's of San Lazzaro, Venice by Dr. Georgius Moesinger of the Universy of Salzburg. The author of Supernatural Religion, in spite of this, which was a very clear proof of the existence of Tatian's Harmony said in desperation: "It is obvious that there is no evidence of any value connecting Tatian's Gospel with those of our Canon." This he did in 1879 and he most certainly would not have said it if he could have foreseen what was to occur two years later. In 1881 Professor Zahn of Erlangen, published a reconstruction of the Diatesseron of Tatian from Moesinger's translation of the Commentary on it and from the Homilies of Aphraates, which were also based upon it. This made it clear that the Diatesseron was not another of the apocryphal Gospels, nor a reproduction of the Gospel according to the Hebrews, as had been conjectured, but was a harmony made up of our four Gospels.

This work of Zahn drew attention to an Arabic Manuscript marked No. xiv. in the Vatican Library, which purported to contain a translation of the Diatesseron itself.

Ciasca a "lector" of the library was urged to

translate the manuscript and publish it, but was delayed by other duties in doing so, and this providential delay was overruled like many another, for the best result in the end. There was in the library one day an ecclesiastic, the visitor Apostolic of the Catholic Copts in Egypt. He was invited to examine the manuscript, and as a result informed Ciasca that he knew of another like it in Egypt, and that he would have it sent him. In due time this was done, and thus Ciasca had two Arabic copies from which to make his translation. He completed and published his translation in 1888, in time to present it to the Pope on the occasion of his jubilee in that year." (Flournoy's New Light on the New Testament, pp. 18-20.) Thus Supernatural Religion had its demolition.

All four of our Gospels and only those four were used by Tatian in compiling this harmony, so that we have confirmation by this witness of the fact that in the year 150, these four Gospels and none others were recognized as authoritative.

And then, the two gifted sisters, Mrs. Lewis and Mrs. Gibson, of Cambridge, England, bring the whole Christian world into their debt by the discovery in the year 1892 in the convent of St. Catherine upon Mt. Sinai of the *Sinaitic Palimpsest,* of the date of 125 and giving us a Syriac version of our four Gospels in one of the most interesting and valuable texts possessed today by Christian scholarship. The story is too long for me to tell, but if any woman here, interested in the service which these sisters have rendered, desires to read the record, let them get Mrs. Gibson's "How the Codex was Found" or Mrs.

Lewis' "In the Shadow of Sinai" and they will see how the women in England are doing something else besides carrying on a suffragette campaign. Prof. Theodore Zahn of Erlangen says, "Of the greatest value is the find we owe to a learned Scotch lady, Mrs. Lewis. As the text is almost completely preserved this Syrus Sinaiticus is one of the most important witnesses; nay, it is extremely probable that it is the most important witness for our Gospels."

And then the third great discovery. Prof. J. Rendel Harris brings to light the *Apology of Aristides,* which *Eusebius* tells us was presented to the Emperor Hadrian in the year 125 and this apology, based on these same four Gospels show their currency at this early date. I recall the statement of the renowned scholar under whom I studied Biblical History, that he expected the day to come, when in the distant wilds of Armenia and Aarat, Noah's ark would be discovered, kept in a perfect state of preservation, because lodged in the icy cold peaks of the mountains and God would ironically thrust upon unbelief this demonstration of Bible story. Not quite so, but somewhat in this wise: He has dealt with the learned gentlemen who insist on thrusting the origin of our Gospels down near the close of the second century. He has brought out of their hiding places the manuscripts which show the existence and wide currency of these Gospels near the beginning of the second century. We do not need historical criticism to save the day, but it speaks a comfortable and confirming word. It shuts the mouths of all opponents on the base of historical criticism.

If I will only let the Bible do its work with me, I must know all that I need to know. I will hear from God now on all the questions on which He would have me informed upon His authority.

First, as I look at Jesus, I see what a man really ought to be, what manhood really is. 1 John 2:6. Human standards vary from age to age and from land to land. The Chinese Confucius, the Grecian Pericles, the Roman Caesar, the English Gladstone, the American Lee, are typical of their own day and country, but none of these will serve as the universal standard to which all the ages must submit and every land pay the tribute of imitation. We can see defects and limitations in each of them which keep him from playing the role of universal or ideal man. But no ideals of manhood can quite equal the actual Jesus. I see that if I were like Him, I should be satisfied. (Ps. 17:15.) I see if all men were like Him this would be a redeemed world. The city of God need not descend, if every soul in the modern city were a second Jesus,—as to character. What more can we wish for anyone than to wish that he might become like this Jesus whom we see as we read the Gospels. (Eph. 4:13.) It is a great thing to have the standard of manhood settled once for all for every age and land; and by the unquestioning consent of all, the Bible does this in the Christ it presents: "Behold the Man"—the world of onlookers observes.

Again, as I look at Jesus mirrored in the Gospels, I see God as He must be, as He really is. (John 14:9.) There are but two classes of thinkers in theology, the first, those who interpret God in the lowest

terms we know as substance, force, energy, the second, those who interpret God in the highest terms we know and Jesus in the Gospels is the highest the world knows. As we look upon Him in the convincing light which the Gospels pour around him, we understand the meaning of His words, "He that hath seen Me, hath seen the Father". (John 14:9.) We are not orphans, if we will only receive the testimony which Jesus gives by being what He is. He himself is the atonement. John Wessel's words—"*Ipse Deus, ipse sacerdos, ipse hostia, pro se, de se, sibi satisfacit,*" show that every aspect of the atonement is contained in His person. (Eph. 5:2; Acts 20:28.)

Now the power of the Bible resides in the fact that it presents the perfect Christ so perfectly understood and carrying with Him the demonstration of what manhood is and what Godhood is too. Christ is Christianity. The Bible is God's method of exhibiting Christ. The thing which makes this Book a Divine Book is its relation to Jesus. He pervades it. He unites it. He fills it. He lives within it. He speaks from it. He is seen in all His manly perfection and divine glory within it. The book is so wondrously contrived that it exhibits this perfect Christ so that all who look must see and understand Him. The Bible fulfils its divine mission in making Christ known and it has fulfilled its divine mission by making Him as He is today, the best known character in human history, the only perfectly understood being that ever lived and moved in this world of ours. (Phil. 2:9-11.)

This explains the self evidencing power of the

book, for Christ is His own witness: His testimony consists in being what He is: His teaching sums up what He is in character and personality. And no one can resist this light who has eyes to see. The missionary power of the Bible is in the missionary Christ, whose appeal is never silent: who convinces, converts, and conquers by His self-manifestation in the written word. All the power of God Himself is in this book, but it is in the Jesus who inhabits the book and whose presence and potency makes this book the world's all conquering and irresistible and undying book. (Heb. 4:22; 1 Pet. 1:23.)

The unifying power of the Bible is in this same Jesus. John 12:32. Our platforms civic, literary, economic, political, ecclesiastic, dogmatic, theological are various; but we are all one in our view of Jesus—there is absolute unity upon the deepest and most fundamental of realities; Jesus and the Bible. (a) We all know what we ought to do with Jesus—make Him King. Being what He is He has the right to rule. (b) We all know what we ought to do with the Bible—study it in order that we may know Jesus and send it everywhere in order that it may carry Jesus wherever it goes; we must girdle the world with this sacred book "whose leaves are for the healing of the nations." (Rev. 22:2.)

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

II.

Jesus and His Atonement.

In Scripture, Christian experience, and doctrinal history the Atonement is fundamental. But the Atonement is not only a doctrine and a fact, but also a person. Jesus is the Atonement; and in the constitution of His Person He shows the possible unity of the divine and the human, and both by what He is and by what He does He makes possible a real oneness between God and God's other children. The intrinsic nature and essence of the Atonement are seen, not in the issue, What is my attitude toward God? but: What is God's attitude toward me?

There is only one question of supreme concern to any man and that is: What is the attitude of God toward me? There is a being of limitless power in whose hands I must remain forever; I should like to know how He feels toward me and what are the purposes which He cherishes with regard to me. This question cuts with a keen and anxious edge into my innermost soul, since I know He may justly disapprove of me. If I could forget God I could patch up some kind of peace in the enjoyment of which I might be comfortable for a season, but I cannot forget Him, when every object and every experience recalls Him. I look into the face of the skies at night, and the "eternal power and Godhead" of their maker strikes me with irresistible conviction; I see the lightning flash and something within me pronounces the holy name of God; I hear music which makes my pulses beat and stirs my soul, and the idea of God is mingled

with the harmonies of sound or the flow of rhythmic words. I stand by the open grave which is soon to close over all that is mortal of some form that I loved, and the thought of God will not be silenced even by the grief which severs my heart. I sit down to commune with my own soul and to inquire of myself what kind of man I really am and whether I can afford to remain forever the kind of man I now am; and my communings and self-questionings raise the issue between self and God, and I begin to tremble with an indefinable apprehension which drinks up my inward spirits as I face the alarming issue: What is the real attitude of God toward me?

I must remember God; I cannot forget Him everything reminds me that He is; sun and stars and earth and sky and life and death have many voices with which to speak His name, and all their voices are repeated and echoed by my own soul—the more deeply I go into my own nature the more certainly I hear a voice which makes me think of Him in whom I live and move and have my being (Acts 17:28). "I remember God and am troubled" (Ps. 77:3). This is not an experience peculiar to you or to me, but wherever there are found living men in actual contact with the facts of life, and with the experiences which are human, there will be found men who think of God and of their sin and then raise the questions: How does God feel toward me the sinner? What standing have I in the heart of God (Job 9:2).

Now it is to this universal mood, marking the sober thinking of all men, that the Gospel comes with its distinctive message: "Herein is love, not that we

loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). This is the amazing and glorious fact, that God loves me and has proven His love for me; He has given me a proof which establishes at once the reality and greatness of the love He bears me. No mere assertion will satisfy me, not even though it be assertion of God Himself; no little proof will do for me, not even though it be a proof which God offers. I am a great sinner, unworthy of the perfect love of the perfect God, and while I want His love above all other things, and know that nothing else will ever satisfy this soul of mine, yet I want that love demonstrated to me in some divinely invincible and irresistible way which makes it forever impossible for me rationally to doubt its reality and greatness. Consider then this invincible demonstration by which God furnishes me the proof of the reality and immeasurableness of His love for me the sinner. "God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

This love shines upon the background of the sinner's sin. The problem of Sin is the issue between God and me, which makes it hard for me to believe that God loves me. If I could pooh-pooh my sin out of existence with a breath, I could be easy and confident, but when I try to think my sin is a little thing which I can safely ignore, I encounter a strange and stubborn inward reluctance which renders me unable to be easy in the confidence that my sin is really a "trifling affair". I may wish to believe this, but there is something within my soul which

protests against such belief; I may get angry with my soul for these protests, but anger cannot silence them, and I can find no answer which refutes them. These protests are my soul's affirmations of the awful penalties of my sin, and struggle as I may, I cannot make way with them or make out as if they were not.

Here is Gibraltar in my way. I wish it were not there; I try to think it is not; I seek to forget it; but when I rush against it, I dash my head against the immovable rock. Here is a vessel, in which I am making my way across the seas, on fire; I wish there were no fire there; I try to think there is none; I seek to forget it; but the spreading fire pays no attention to my wishes or my thoughts, and I am soon left to the fury of the flames and the waves. A mortal disease by which many of my line have fallen has laid its dread hands upon me. I wish that consumption were not dogging my footsteps; I try to think it is not; I seek to forget it; but when lungs are destroyed. the power of speech gone, and strength decayed, I cannot ignore the reality by which I have been done to death. And when I try to think lightly of my sins there is a strange and stubborn inward reluctance as solid as Gibraltar, like fire in my bones, like an incurable and ever-advancing disease, which makes me unable to believe, when I have done a sin, that I am done with the sin forever. I may have finished the sin, but has the sin finished with me? Aye, there is the question. "Sin, when it is finished, bringeth forth death" (James 1:15), and despite all my efforts to think otherwise or forget it, I cannot get rid of that law

written in God's Word, written into the moral order of the world, written into the moral nature of the human soul itself, that the "wages of sin is death" (Rom. 6:23). I cannot long ignore my sin or my death or the unchangeable and necessary connection between the two; behind my every evil deed I must see the awful form of death as my sin's necessary issue—I have no choice here. I could be pleased if I could see sin without death, and the beautiful sin would have beauty without alloy if I were not obliged to see in the charming sin the ghastly form of death which cannot be divorced from it, tied together by a bond which cannot be cut, united by a tie which God Himself cannot cut. "The soul sinneth, it shall die" (Ezek. 18:4).

There was a fabled mirror, chased with silver and set with brilliants, which, thrust into the hand of youth and beauty, showed not the bright cheek and the flashing eye and the alabaster skin, but these same features when death and the worm and moldering decay had done their work upon them; and no one desired to look again into that awful mirror. Brave and stout-hearted as I may be in facing all other perils, I begin to tremble with an indefinable apprehension which drinks up my inward spirits when I face my sins and the death which I know is due to me for them. I have a conscience, and my conscience has me and will not let me believe that sin is a trivial affair but forces me to believe that sin involves death, creates death, yea, itself is death. There are three that bear record on this subject, conscience, experience, God's Word, and these three agree in one as they testify that sin and death are

not two but one—sin issues in death and death is the necessary outcome of sin.

My apprehension deepens as I raise the question: If sin is such a dread reality to me, what must it be to God, in whom all holiness and truth do dwell?

He cannot think it out of existence. He cannot ignore it any more than can I. There are two beings who are profoundly concerned in my sin, the one is myself—I myself who committed it; the other is God—God Himself, against whom the sin was committed. He cannot think of them as if they had never been, for then He would not be true. He cannot think of them as if they were not sinful, for then He would not be holy. He cannot look upon me as if I had never sinned, for then He would be neither true nor holy. Here is a noble father with the loftiest character and the holiest aspirations for his son whom he is endeavoring to train into a pattern of perfect manhood. Let us suppose that this son tells a wilful and deliberate falsehood which slanders the father's heart and shows a nature alien to the father's character. What shall be done? Shall the father think of the falsehood as if it had never been spoken? Then he himself is not true. Shall he treat the falsehood as if it were not sinful? Then he himself is not holy. Shall the father treat the false son in all respects as if he had always been true? Then the father himself is neither true nor holy. That son's falsehood raises a problem, not simply for the sinning son, but for the loving father also, who cannot consent that falsehood shall be the element in which the son shall live, that the family life shall be tainted with permitted and con-

doned falsehood. If he is a true father the falsehood of his son is a terrible reality to him, a more awful reality to him because he is true and holy and noble and loving than to the false son who would like to make light of it if he could. The sin of his son is a challenge to the father, the character of whose fatherhood is to be revealed in the way he deals with the sin which he so much abhors in the son whom he so much loves.

Here, again, is a just and righteous judge, in whose court a criminal is clearly proven to have brutally and causelessly murdered a fellow man. He cannot treat the murder as if it had never been; he cannot treat the murder as if it were not criminal; he cannot treat the murderer as if his hands had never been stained with blood. The character of law and justice as administered by him is at stake in requiring that he deal with the crime and the criminal upon the basis of truth and righteousness. The judge must outrage justice or recognize that the criminal's crime concerns the just judge just as truly as it does the lawless criminal. Here, once more, is the wise, good, and righteous sovereign of a great empire, whose government involves the social order and welfare of millions of loyal subjects, and the prosperity and renown of an ancient kingdom, and at a crisis in the nation's history treason is committed by a trusted official jeopardizing all the sacred interest of which the sovereign is the guardian and trustee. He cannot treat the treason as if it had never been; he cannot treat the treason as if it were not treasonable; he cannot treat the traitor as if he had always been loyal. Let the monarch descend

from his throne, let him take off his crown and fling away his scepter unless he does something, unless he does the right thing, unless he does the one thing which stamps treason with its true mark and saves the nation from its ruinous spell.

All illustrations fall short on this transcendent subject, for God is more than father or judge or sovereign or all combined. As Creator, Preserver, Law-giver, Owner, Sovereign, Judge, Father, Husband, Saviour, Redeemer, and much more than all these, there are summed up in God such relations to men that their sins are as much His concern as they are theirs. Out of the depths of a bitter and pungent experience David spoke the exact truth when he said: "Against thee, thee only, have I sinned" (Ps. 51). The sinner's sin, awful as it is to the sinner, is more awful still to the sinner's God, and the sinner's sin, raising as it does an awful problem for the sinner, raises a still more awful problem for the sinner's God.

What shall God do with the sin of the sinner, and what shall God do with the sinner who has sinned?

He must condemn these sins. He has no choice; the imperatives of His nature require it. He cannot wink at them, as if His holiness were all make-believe to scare men with a fear which is all unreal. He cannot ignore them, as if their dimensions were so small that He could afford to disregard them. "The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men" (Rom. 1:18). The wrath of God at sin is as necessary to the completeness of the divine nature as the love of God for righteousness. What sort of God would

He be whose attitude toward wickedness was exactly the same as toward righteousness? What kind of God would He be who felt toward falsehood as toward truth, toward impurity as toward purity, toward cruelty and hate as toward love and compassion, toward selfishness and pride as toward self-sacrifice and humility? He would not be an infinite God; He would not even be an infinite devil; but he would be an infinite abortion whom no one could respect, whom none could worship. Every harp in Heaven would be stilled and every voice would be hushed, if such a being as that were shown as seated upon the throne. If God does not abhor sin, He does not love righteousness, and if He loves both alike moral insanity is on the throne, and moral lunacy or idiocy would be the fitting preparation for worship by His votaries. The hypothesis is its own refutation. God must condemn sin and pass upon its judgment that it is worthy of death.

But what shall God do with the one who has sinned? There can be only one answer; he must be condemned as the free and guilty author of his sins. That is a poor reason and poor ethics and poor theology which shrinks from the statement that "God is angry with the wicked every day" (Ps. 7:11), which waters and weakens God's condemnation of sin until there is left only a mild and good natured disapproval, and which will raise no real question as to the sinner's responsibility and punishment. Not so do the only witnesses, who have a right to testify, speak on this subject. Does God's Word administer an anodyne to the sinner's fears and pour a soothing syrup into his troubled con-

science by telling him that God has no real condemnation for him, or is this Word aflame not only with a denunciation of sin but with a condemnation of the sinner which sometimes shocks us by its fierce boldness and fiery intensity (Ps. 5:5-6; Ps. 2:4-5). What is the testimony of the moral order of the world as God has constituted it and as it has been interpreted to us by the great masters of life and experience? Does the sinner escape by an easy and accessible gateway from the consequences of his evil deeds, or is the *motif* of much of the world's best literature the relentless pursuit of the evil-doer by his deeds, as depicted in history, drama, and fiction? "Be sure your sin will find you out" might be inscribed on the title page of nearly all of the great works of genius in all the literatures, both ancient and modern.

And what is the testimony of the human conscience when it confronts God and together with Him reasons over the great problem of human sin. Is there any lack of decisiveness in the condemnation which God and conscience alike and together pronounce on the sinner who is led to say: "Against thee, thee only, have I sinned" (Ps. 51:4), and "I and I alone am responsible for my sins." No man can look God in the face and with God's eye searching his say anything about his sin being excused by inheritance or circumstances or evil example or ignorance, but says rather: "Thy condemnation is just and falls where it belongs, for I alone am responsible." God must condemn the sinner—His Word, human experience, and conscience all agree.

But must the death and the doom of the sinner's

sin be visited upon the sinner himself? Ah! here is the point at which the love of God shines with a splendor which overwhelms the soul and conquers the heart. Here is the place where the evangel of God's grace and love is disclosed. We could never have known what love is; it would have been a word barren of its present divine meaning; we could have imagined what the length and breadth and height and depth of God's love really is had it not been that, instead of visiting the condemnation and curse and doom and responsibility of sin upon the sinner himself, He visits the condemnation and the curse and the doom and the responsibility of the sin upon Himself—the sinner's God and Saviour. There is a cross erected for the punishment of sin, but when we examine the victim, it is not the sinner but the sinner's God, who has been sinned against, that hangs upon that cross. You are the sinner; your sins deserve death; that death might have been inflicted on you, and no voice could have been lifted in protest. Your own conscience would have said Amen to the sentence of death pronounced upon you. But the miracle of love is that it is not the sinning but the sinned against that has the death and the doom of sin inflicted upon Him. The invincible demonstration of love which breaks down all of my doubts and conquers my heart is that God Himself, instead of holding me responsible for my sins, calls His own Son to assume the responsibility for my sins, although that responsibility requires Him to go down into the death justly due to me.

But, you say this cannot be done, for, if the death

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due to sin is visited upon anyone, it must be visited upon the sinner and not upon the God who has been sinned against. "Nay, but, O man, who art thou that repliest against God" (Rom. 9:20)? Who are you that you should limit God's will of love and grace, instead of rejoicing that the kind of God we have seated upon the throne is a God who prefers to die Himself in bearing the sinner's sins rather than let the sinner bear them and die? Who are you that you should try to limit the power of God's love and grace instead of rejoicing that God defines His love and grace as having the power of bearing the sinner's sin and death in order that the sinner may be free from both sin and death? Who are you that you should maintain that there is no such closeness of relationship between the sinner and the Son of God that God's own Son cannot take upon Himself the responsibility of sin in order that there may be no more responsibility for sin upon the sinner himself? Who are you that you should deny that the divine human personality of the Son of God and the human personalities of the sons of men are so closely related that their sins may pass to Him and His righteousness to them?

Ah! here are the very heart and nerve of the Gospel; here is the miracle of love and grace; though God condemns my sins He gives His Son to bear the condemnation of those sins; though God is wrathful at the sinner, He gave His Son to be the propitiation for the sinner's sins, although it cost His Son an infinite sacrifice to make that propitiation. We are at the center of the redemption of Christ when we ask: What did it cost the Son of God to

bear our sins, to stand between God and ourselves, and to exhaust and consume that death which was justly due for our sins according to God's judgment and our own conscience? What did it cost Jesus to become the "Lamb of God, that taketh away the sin of the world?" "I may not know, I cannot tell." I stand in grief and wonder lost, in love and rapture too, as I see the world's sin placed on that one sufferer. Pile up all the sins of all the generations of His people, and place them upon Him; pile up the condemnation and curse and doom due for all these sins, and see them all exhausted upon Him. We see all sin and all death upon Him, who understood its malignity, who hated it with a perfect hatred, who had the power of infinite suffering, and then we begin to understand something of what it cost Him to take our sins away by taking them upon Himself.

Do we want to know what love is? There is but one place at which to study it, but one text-book in which it is taught, but one heart where it is found—for all other loves are but the shadows and symbols of this. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John 4:10). Even God's love itself would be a barren word, empty of all power to move us, were it not for that death which He gave His Son to die for us, which interprets that infinite love and makes it real to us, by a proof which conquers every doubt and quiets every fear.

O for this love! let rocks and hills
Their lasting silence break;
And all harmonious human tongues
The Saviour's praises speak.

In conclusion:

1. The Atonement presents the only convincing and satisfying theodicy. The existence of sin in a world created and governed by an infinite, holy, and all powerful God is an insoluble mystery. But the strain is taken from our faith when we find that sin has cost God more than it has ever cost any of His creatures. Easy permission, indifferent acquiescence, an unconcerned tolerance cannot be His attitude toward evil, since He made an infinite sacrifice to remove it. He is not a cold spectator calling upon men to "fight the good fight of faith", contending to the death against sin; but the "Son of God goes forth to war, a kingly crown to gain," and all the heroisms and sacrifices of all the ages are but dim shadows compared with the divine self-immolation and sacrifice of God's Son for the removal of sin and the destruction of death. We cannot think that God let sin enter easily, when sin has made it so hard for God to be the loving and faithful and just God of the sinner. Its awful cost to Him shows that its permission was not a light and easy one on His part. The reasons must have been cogent or He would not have allowed Himself to face the tremendous problems, worthy of a God, which sin thrust upon Him.

2. The Atonement of Jesus presents us with a God in whom we can believe and trust. The God

who condemns may be feared; but the God who suffers and dies that the condemned may not suffer and die may be loved and trusted—must be loved and trusted. The kind of God whom Jesus discloses is the kind of God in whom we cannot help but believe. The impulse to atonement is immanent in His nature. He cannot lightly surrender His creature to sin and death. He is the suffering, sacrificial, atoning God, to whom the heart of the sinner must cling if he only knows the God and Father whom Jesus has revealed. He loves us into loving Him. "We love Him because He first loved us" (John 4:19). If there are hearts unmoved by this love, what shall be done for them? "There remaineth no more sacrifice for sins" (Heb. 10:26.) There is no other Jesus to die for them and take their sins away. If they believe not in him "they shall die in their sins" (John 8:24.)

3. The Atonement of Jesus enlarges the field and in particular creates the motive which makes obedience to Christian Ethics possible. The biblical ethics differ from the secular ethics in a fourfold way, first, in its breadth, including not only our duties to our fellow-men, but toward God as revealed in Christ as well. The Christian graces of faith, hope, love, joy, peace, repentance, terminate chiefly upon Jesus Himself as the Revealer of the Father. Second, the biblical ethics disclose with a sun-like clearness our duties toward our fellow-men as interpreted in the light of the cross. The most exalted heathen morals must be cold and misty as compared with the disclosure of man's duty to man made known by Jesus as the Son of man.

Third, the biblical ethics embraces and reveals new duties both toward God and man growing out of the new relations which bind man to God and bind man to man also as created in the atoning work and love and influence of Him who was at once Son of God and Son of man. Fourth, biblical ethics furnish a new and all powerful motive to which the human heart is a stranger until the Atonement of Jesus awakens the grateful love which wins faith and justifies hope and makes obedience genial and easy. "The love of Jesus what it is none but his loved one knows". When energized by Christ's Other Self, the Holy Spirit, love for Jesus, born out of a sense of our debt to him for dying for us, is irresistible, all conquering and omnipotent in the inner sphere of the Soul's activities and life.

4. The Atonement of Jesus furnishes the model in accordance with which the Christian life is to be fashioned—(Peter 2:21). Unlike Jesus, no other man, can die as an Atonement for sin, but like Jesus, every Christian man ought to be willing to die in order to conquer sin, and glorify God and bless his fellow-man. The tameness and inefficiency of much of our modern and current Christianity is that it has no fellowship with the sufferings of Jesus, not having been "made conformable unto His death." (Phil. 3:10.) The cross is the symbol of the normal Christian life, and like Paul all of us ought to "bear in our body the marks of the Lord Jesus" (Gal. 6:17.) Being crucified with Jesus now in spirit is the secret of living and reigning with Him both here and hereafter. "Now, if we be dead with Christ we believe that we shall also live with Him. Like-

wise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:8, 11.)

We ask searching questions when we ask: Would you rather die than sin? Are you willing to die in order to keep others from sinning? Would you count death a lesser evil than to dishonor God? Remember, "They that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24.) The cardinal plank in Satan's philosophy of life "skin for skin, yea all that a man hath will he give for his life" (Job 2:4) was deduced from close and extensive observation of men. Does it represent a Christian principle? (Acts 20:24.)

5. The Atonement of Jesus constitutes the Gospel. There is no Gospel if the death of Jesus for my sins does not free me from the necessity of dying the death due me for those sins. One of the most gifted preachers of the past generation, Rev. Charles A. Berry, of Wolverhampton, England, tells of his own conversion as a preacher, when he was summoned to minister to a lost woman, hopelessly injured in a fatal accident and who in a few hours at most must stand in the presence of God. The preacher found that he had no Gospel for the dying woman. He had been preaching salvation by character, but what time had she now to work out a character which would commend her to a holy and just God? And in that hour, he found the true Gospel and preached Jesus as a full and free atonement for sin to that lost woman and led her to peace through the sacrifice of Christ. The sinner has no Saviour in whom to trust, and the preacher has no

Saviour to offer, if Jesus be not indeed the "Lamb of God that taketh away the sin of the world" (John 1:29), and "though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8).

The great medieval scholastic and saint, Anselm, has a spiritual prescription which cannot be too often quoted: "Go to, then, and, whilst thy soul abideth in thee, put all thy confidence in this death alone, place thy trust in no other thing, commit thyself wholly unto this alone, cast thyself wholly on this death, wrap thyself wholly in this death. And if God would judge thee, say: 'Lord, I place the death of our Lord Jesus Christ between me and Thy judgment; and otherwise I will not contend, or enter into judgment with Thee.' And if He shall say unto thee that thou art a sinner, say: 'I place the death of our Lord Jesus Christ between me and my sins.' If he shall say unto thee, that thou hast deserved Damnation, say: 'Lord, I put the death of our Lord Jesus Christ between thee and all my sins; and I offer His merits instead of my own, which I ought to have, but have not. If He shall say that He is angry with thee, say: 'Lord, I place the death of our Lord Jesus Christ between Me and Thy Anger' " (Sheeds' History of Christian Doctrine, Vol. II., page 282).

It is such a faith as this that calms our fears and subdues our hearts and overcomes the world.

"My Kingdom is not of this world."

III.

Jesus and His Kingdom.

The Kingdom of God or Heaven is the dominant conception in the thinking and teaching of Jesus. In fact, it is the unifying principle in His theology, for nearly all His doctrines are stated in terms of the Kingdom. For example, He defines His mission as consisting in the establishment of this Kingdom (Mark 1:14), and His interpretation of His own self-consciousness shows us that Jesus' constant thought of Himself centers in His character as the King of the Kingdom. (John 13:13-16.) In the supreme crisis of His career, Pilate said to Him: "Art Thou a King?" And He said in effect: "I am." (John 18:37.) He never forgets His Kingdom or His Kingship, and with an iteration which almost threatens to be wearisome, He forces to the front this great idea—for the King and the Kingdom are aspects of the same divine idea and ideal. He always forces to the front this idea of the Kingdom as the organizing principle of His thinking and teachings. Men become His subjects by entering through the new birth into the Kingdom. "Except a man be born again, he cannot see the Kingdom of God." (John 3:3.) And the ethics of Jesus, in considerable degree consists in showing the characteristics of the members of the Kingdom, e. g., "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." (Matt. 5:3.)

The fundamental ethical law in the Kingdom, which our Lord gave in his new commandment (John 15:12 & 13:14), is dying in order to live, illustrated by Jesus Himself in his own career, and constituting His most original contribution to moral and ethical thought. (John 12:23-26. 1st Cor. 15:36, Matt. 10:39 & 16:24-28.) There is nothing new in the commandment to love one another, for that is as old as the oldest Old Testament Scriptures; as old as the creation of man himself, but the newness is in the measure and method of the love—"As I have loved you." By loving one another, as Jesus loved us, in principle we "lay down our lives for the brethren" (1 John 3:16) and are thus "made conformable unto His death." (Phil. 3:10.)

The duties of faith and repentance as preached by Jesus are conditioned upon the proximity of the Kingdom. (Mark 1:15.) Philosophers and moralists have been disputing for thousands of years about the "summum bonum", but Jesus cuts the Gordian knot for all the ages in defining it as the "Kingdom of God and His righteousness." (Matthew 6:33.) According to the teaching of Jesus, to enter the Kingdom with loss of everything is better than to fail to enter and yet keep all things else. (Mark 9:47; Matt. 13:44-46.)

Without giving any formal definition His constant usage of the terms shows that He means by them the reign of God in human life—the most far-reaching and influential ideal which ever entered the mind of men;

The Reign of God in Human Life.

Now this Kingdom cannot be a purely individualistic affair because the human being in whom the Kingdom is set up is not a purely individualistic being. He cannot exist save in relations to others. He cannot, even in thought, be separated from others. It is not correct to say that man is both an *ego* and a *socius*. As an ego he is a socius. He finds himself in his relations to his fellows. Self-consciousness is only possible by the recognition of not-self, of other-than-self from which I distinguish myself but to which I am essentially related. A human being is as fundamentally social as he is individual; it would be more correct to say he is fundamentally social in being individual and if God is to reign in human life, He is to rule not simply in a little patch of territory which we may call the individual life—and which I may say in passing is only imaginary territory—but He is to rule in all those manifold and far-reaching social relations which make up the real life of men.

Take Paul's definition, "The Kingdom of God is not meat and drink, but righteousness and joy and peace in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men. Let us follow therefore after the things which make for peace and things wherewith one may edify another." (Rom. 14:7-19.) In the synthesis of the inspired thought, God, Christ, and men are tied into unity in this Kingdom in which we serve the Lord Christ by serving our fellow-men and thus become

crowned with the divine favor and the approval of men. (Gal. 5:3.)

The Kingdom of God is essentially social; and as such it is inherently moral and spiritual, which means that it embraces man as related to man and man as related to God. The most effective method of reducing this Kingdom to a nonentity, of rubbing it out of existence altogether, is to insist that it is purely individual; for the man who is purely individual, is like the economic man who for so long a time dominated the dismal science of political economy, a purely imaginary being haunting the imagination of economists, but having no real existence. If the Kingdom of God is purely individual, then it is pure nothing, and we might well concern ourselves with searching for something having more reality and potency.

The mission of the Church is seen in its function as the chief organ by which the Kingdom of God is to be maintained and spread in the world. When the Kingdom of God is institutionalized it becomes the Church. Paul is the great inspired ecclesiastical statesman who naturalized the church in theological thinking, but with him as with Jesus the Kingdom is a wider term than the Church can be. 2 Thes. 1:5; 1 Cor. 6:9; Col. 1:13; 1 Tim. 4:1. And it is a distinct loss that the concept church has usurped the place of Jesus' great ideal—the Kingdom of God. The church exists not for itself but for the Kingdom and its worth is determined by its efficiency in serving the purpose of the Kingdom. Like the Sabbath, the Church was made for man and not man for the

Church. Ecclesiasticism is not simply provoking foolishness, but it is sinful and rebellious ignorance of the nature of God and man and the Kingdom. Sacramentarianism and High-Churchism are stupid blunders and at the same time wickedly irreligious. The discussions which were once so rampant and divisive as to the polity and ordinances and orders of the Church are largely anachronistic in the twentieth century, which has returned to the viewpoint of Jesus, in which the Kingdom comes first and bulks largest and the church is judged by its efficiency as the servant of the Kingdom. Denominational peculiarities over which men once fought with the relish of fierce tigers, and about which families and communities were divided with a sharp and bitter cleavage, have largely sunk out of sight under the rising tide of enthusiasm and prayer for the coming of the Kingdom. Imagine yourself trying to hold anywhere in the Christian world today one of the ecclesiastical debates so popular three quarters of a century ago, to which thousands flocked, on such subjects as: "Should There be Three or Only Two Orders of Officers in the Properly Organized Scriptural Church", or, "Should Infants be Sprinkled", and "What is the Proper Mode of Applying Water in Baptism"? Why, a few octogenarian fossils or curiosity mongers might come to hear, but the vast mass of earnest Christians have caught the vision of the Coming of the Kingdom and have no ear for too much talk about "sprinkling" and "orders." The preachers may want to fight a little every now and then, but the people of the churches are not hankering after such

ecclesiastical combats. These questions have some importance, but the supreme issues are demanding and commanding a hearing today. Just a year or so ago, thousands of laymen of all the great historic churches, Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, Christian, gathered in an enthusiastic and triumphant assembly to canvass ways and means of really bringing in speedily and effectively the Kingdom of God in all the world: and one such convention as the Layman's Missionary Convention in Chicago is worth a thousand such debates as that held by those "mighty hunters and warriors before the Lord", Dr. Nathan L. Rice, a Presbyterian, and Dr. Alexander Campbell, the justly honored and renowned founder of the Church of the Disciples, when they not only beat the air, but beat one another black and blue (figuratively speaking) while thousands upon thousands of doughty Kentuckians looked on much in the same spirit (I beg their pardon if I am wrong) in which the crowd watches the fight between Jeffries and Johnson, or between two well-matched and adequately armed game-cocks.

I am not condemning denominationalism: I love all the great historic churches of Christendom, I will be excused for saying even here that Presbyterianism and Calvinism mean much to me. We will all agree that all historic churches are servants of that Kingdom which is wider and more worthy than they all.

But the Kingdom has come to the front and the Church, while important, does not occupy the first place. The question today is: Is the Church serving as it ought the interests of the Kingdom? Is the

Church efficiently helping to make God the actual ruler in the whole domain of human life? The question: What is the true Church? is to be answered not simply by doctrinal controversies or by an effort to prove apostolic historical succession, but by practical success in bringing in the Kingdom.

No department of man's life therefore is alien to the Kingdom of God, and no department of man's life is alien either to the work and the mission of the Church as the organ of the Kingdom of God, because the Kingdom of God is all inclusive.

If we conceive of a series of circles representing the various continents, and if we make one continental circle stand for business, another for politics, another for education, still another for domestic life, we then may fall into the not altogether unknown error of having the sphere of the Kingdom or of the Church represented by some obscure island in some remote and unvisited sea. We must remember that the sphere of the Kingdom and of the Church as its organ, is the master circle which includes all the others, business, politics, society, education, domestic life, as the globe contains all the continents and oceans and islands. Some theologians and ecclesiastics need the exhortation to "come off their little island and to become citizens of the planet." They have not yet seen the catholicity and compass of that divine Kingdom which is to reach its goal and consumption in the absorption of all others. (Rev. 11:15.)

To say to the Church "thus far thou shalt come, and no further" is to assume the prerogative of Him who alone can lay down the metes and the boun-

daries, and we insist on having the credentials of one who presumes to exercise such lordly, yea such divine powers. If the Church is to seek to make Jesus King anywhere, she must seek to make Him King everywhere. (Phil. 2:10-11.) If there is any realm where Jesus is not entitled to reign, then we write ATHEISM over that realm. (Ps. 53:1; Ps. 14:1.) If there is any department of human life where Jesus has no right to be recognized as God, and Lord, and Master,—call it politics, business, society, education, or what not—then the inscription ought to be up: "There is No God Here". (1 Cor. 10:31; 1 Pet. 4:11.) But if Jesus as divine Lord is King of the whole of life, then it is the business of the Church to seek to make Him King everywhere. (Rev. 19:16.) If the Church, as a whole, or, if any individual church admits that there is any fractional part of human life from which the Church is excluded in its effort to enthrone Jesus, whether that fraction be one-tenth, one-half or nine-tenths of human life, then the creed of that Church is ATHESIM for that tenth, or half, or nine-tenths of human life. (Col. 3:17.)

Let us glance briefly at some applications of this great law to current life.

There is the great field of education which the Church cannot consent shall have no religious element in it. If education be the development of the whole man, then the religious nature cannot be ignored. (Prov. 22:6.) Culture for the whole being of the developing child, or youth, or man must include Christian teaching, training and influence. (Eph. 6:4.) How shall it be done? This is a hard problem.

One hundred and sixty-eight hours per week, of which only one hour shall be devoted to such Christian influence is not a solution. The Sunday School is good, but the Church is asleep if it thinks the Sunday School is enough. Home training is fine, when it can be secured. (Deut. 4:9; 6:7, 20; 11:19.) And the Church ought to make it hard for a parent to have peace of conscience who is neglecting to teach and train his own child. But this is not enough. Our religion is a book religion. It is unique in its inspired book. God speaks in this Book today, that is the meaning of inspiration. The Bible ought to be studied and taught, and the school is the place for such study. Our American states will have to revert to the Bible in the Public Schools when the American churches awake to the situation. The Roman Catholic Church is right in insisting on religion in education, but is wrong in regarding the Bible as a sectarian book. It is not a Methodist, or Presbyterian, or Baptist or Episcopalian affair—in fact, it was written before these improvements, as many regard them, were thought of. If Jesus is to be the King in the field of education, then you must have the Bible in the school, and the Church cannot ignore this situation. It is not enmity to the Public School but loyalty to Jesus and the child to put this great text book of religion and morality for the whole of Christendom where it belongs, in the curriculum of study in the school. (Ps. 119:130.)

In further illustration, there is a great section of human life called politics. And the relation of the Church, of the Kingdom of God, and of God Himself to politics ought not to be too hard to define.

If there is a "God, infinite, eternal and unchangeable in His being" and in His perfections, He is entitled to reign everywhere. (Ps. 139:8-12); (Dan. 4:35.) You can't set up any little petty province and say, God has no business in here. He is a trespasser and interloper if He intrudes. The Kingdom of God, therefore, is all inclusive. It is the master circle which sweeps around the whole of human life. The Church then, as the organ of the Kingdom, cannot fail to concern itself with every part of this circle. If human beings are the beings who practice the politics, then the Church and the Kingdom must take cognizance of their activity in this field. If a political or civic or municipal question is purely political or civic or municipal, as whether wool ought to pay a tariff of one or two cents per pound, or should a poll tax be one or two dollars or should a peddler pay a license tax of five or ten dollars, then it may well be that the Church as such has no concern in the issue; but when the political, civic or municipal problem involves moral and spiritual elements, then the Church has no right to abandon its field or to abdicate its divinely given functions. For example, the saloon issue is at the same time a political, civic and municipal question, and it presents one of the most tremendous moral and spiritual issues ever confronting the citizens of any state. Shall the Church keep still? Can the Church dare to be quiet? If there is such a thing as sin, if there is such a thing as moral evil, if there is such a being as the devil, if there is such a place as hell, then the saloon incarnates this evil and is administered by the devil to lead human beings to perdition. And if

this isn't the business of the Church, then the Church is without any business in the world. Some politicians tell us the Church and the preachers must not meddle (that is the word) with politics. The State has licensed the saloon: we must not meddle with it. The State has licensed gambling: we must not meddle with it. According to this reasoning, the state determines the functions of the Church; whenever the State takes up any questions, religious, spiritual, or what not it becomes political and the Church must "hands off". The French republic decreed Atheism as its civic creed: according to this view the Church was handling politics when on French territory it affirmed and expounded the divine existence. "We will yield by subjection to such a demand, no, not for one hour." We have heard of this demand before: the devils said to Jesus, "We know thee, who thou art, the Holy One of God; leave us alone" (Mark 1:24; Luke 34); all we ask of you is to let us be. The unclean spirits are pleased with any dogma that protects them in their work from interference on the part of Jesus or His representatives.

Over a century ago, there was a great agitation and campaign in Virginia, shared in by nearly all of the great historic churches for the separation of Church and State. We need another campaign in all the states for the separation of saloon and state, which shall arouse all the Christian citizens and all the Churches of the commonwealths.

There are many other illustrations which my subject admits of, as for example, divorce, child labor laws, legislative or other efforts for social and

industrial justice, but time forbids: my strength vetoes even if your patience be not strained.

The activity of the Church has two distinct forms, the difference between which must never be ignored. First, the members of the Church must apply the principles of the Kingdom to all the sections and problems of human life. The sovereignty of Jesus demands it. The duty of private judgment requires it. The infallibility and completeness of the Scriptures equips for it. Second, the Church, as a divinely ordained organization, has a written constitution in the Word of God, in accordance with whose prescriptions her work must be done. Warrant in the constitution must be found for every end she seeks and every method she employs. And yet in no grossly literalistic fashion, for the Bible is not a set of rules directing a precise course of conduct for all conceivable circumstances. If so, the world could not hold a complete set of the volumes which must be written to embody such a set of rules, but the Bible is a book of principles which the enlightened reason must apply to the conditions of life as they arise. When men therefore ask us for the chapter and verse pertaining to betting on a horse race, or for the place in the Gospels where our Lord spake on the saloon question, we reply by asking where is the place which forbids hypothecating collateral a second time in securing a loan from a national bank without fully advertising the bank of the fact? And yet, everybody agrees that according to biblical standards such re-hypothecation is simply stealing. The principles of the Book furnish ample guidance if wisely and courageously applied. For example:

take the text so often misapplied, "My Kingdom is not of this world," (John 18:36), interpreted by Quakers and others to mean that His Kingdom is so spiritual that neither He nor His subjects is due to have anything to do with worldly kingdoms, but if this were true, then our Lord would have refused to plead before Pilate, but in answer to Pilate's question, "Art thou a King of the Jews?" He said, "Thou sayest that I am". (John 18:33-37.) His real meaning is shown in the words He added, "For then would my servants fight", or the spread of my Kingdom is not to be achieved by military force. To spiritualize the Kingdom until it has nothing to do with any live questions which can evoke antagonism raises suspicions as to whether such an one really understands the work of the Kingdom or whether such interpreter doesn't wish unconsciously to escape doing this hard work, which the Kingdom requires of its real citizens.

The Church in all her work and propaganda is to manifest the spirt of her Lord, for Christ's Kingdom must exhibit Christ's spirit. We have all known some reformers, speaking in the name of Christ's Kingdom, who really tempted one to work and vote against the reform they advocated by the spirit they manifested. They fought the devil with fire; a policy which has no divine sanction. (1 Pet. 2:15.) For one thing, the devil can beat the churchman handling such an element: for another, God's servant has no warrant for employing unhallowed fire. (Lev. 10:1 & 2.) Sometimes one is tempted to threaten perdition and prophesy burning for an unscrupulous antagonist or a treacherous enemy;

but in the hottest campaign, even in the very fiercest crisis of the battle for the Lord, the Lord's cause is best helped by the Lord's soldiers wearing the Lord's spirit, manifesting the meekness and gentleness and calm courage and unshaken faith which really constitutes the Kingliness of Jesus. (Phil. 3:20.) We can't make Him King by borrowing the artillery of the devil; we get other hearts to crown Him Lord when we show them that same divine meekness and lowliness which secured all his Crowns for Him—which led us to crown Him as our Lord and Master. (Phil. 2:5-10.)

Jesus won His Kingdom by His sacrificial love and death. His merits were so great that it took the gift of a Universe to fitly reward Him. "Let this mind be in you which was also in Christ Jesus: who being in the form of God thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:6-11.)

And He summons His brethren to win the rewards of His Kingdom by traveling the road which led to His coronation as King of the Kingdom. (John 13:15 & 1 Peter 2:21.) Favoritism and kinship

plays no part in the bestowment of these rewards. Greatness in the Kingdom is no artificial product of fortunate circumstances, but is the result of the large possession of the essential Christ-like qualities. The disciple who leaned on Jesus' bosom and was closest to His heart was told that the first place in the Kingdom could not be bestowed as a gift even by the royal hand of the King, but was to be earned by the one who became "servant of all". (Mark 10:44.)

The Kingdom of Jesus has various aspects. His mediatorial dominion knows no boundaries, for "the God of our Lord Jesus Christ, the Father of Glory, hath set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come: and hast put all things under His feet, and gave Him to be the head over all things to the Church, which is his body, the fullness of Him that filleth all in all" (Eph. 1:7-23). This Kingdom of power is to terminate when the redemptive work of Jesus is accomplished "for He must reign till He puts all enemies under His feet". (1 Cor. 15:25.) His Kingdom of grace binds Him to His own people, who trust and love and serve Him as they "walk even as He walked" (1 John 2:6), and is to develop into the Kingdom of Glory when the whole body of the redeemed are gathered into the "city which hath foundations" (Heb. 11:10). "His headship over His people is to continue forever and His dominion over those whom He hath purchased with His own blood shall never end." His dominion is an ever-

lasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." (Daniel 7:14.)

During this present age, the Kingdom is progressive as clearly taught by Jesus Himself in several of the Kingdom parables. The parable of the mustard seed and the leaven show that the Kingdom is destined to grow to greatness in numbers and influence, while the parable of the blade, the ear, and the full corn teaches that this growth is to be gradual and slow. And the parable of the tares reveals as the divine plan that good and evil shall grow together in the Kingdom down to the very end of the present order. We do not know the full program. We have no chart or geography of the ages. We cannot prophesy when the victors' shout shall be heard. But the consummation is to be glorious and sure, and the issues are not doubtful either for our Lord or His people, for His Kingdom or His world. Amidst all the perplexing problems which twentieth century Christianity presents and amidst all the difficulties of interpreting the enigmatical splendors of the closing book of Revelation, the vision of the golden goal toward which the Kingdom moves supports our faith and cheers our hopes, when upon this weary, sin-cursed world "the Holy City, the New Jerusalem shall come down from God out of heaven, prepared as a bride adorned for her husband", and when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof. And the na-

tions of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor unto it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." (Rev. 21:1, 4, 22-27.)

There is but one thing that is worthy of all the passion and fervor and force of a man created and redeemed by Jesus and that is to serve up to the fullest measure of all his powers in helping to capture this world for the King of this heavenly Kingdom.

"And when it was day he called unto him his disciples and of them he chose twelve whom also he named apostles."

IV.

Jesus and His Apostles.

God is always at work. His busy hand is active, gilding stars, kindling suns and shaping worlds and men. Jesus Christ said, "My Father worketh hitherto and I work." (John 5:17.) A busy God always at work is the example followed by the Saviour, who never slumbers or tires in the gracious tasks with which His loving heart has loaded Him. When on the cross, He spake the triumphant words, "It is finished" (John 19:30), he meant not that His work was done, for it had scarcely well begun, but His burdened spirit delivered itself in this expression of the gladness with which He welcomed the close of His humiliation and sacrifice, and greeted His enthronement and exaltation. Jesus Christ is at work in the heavens and on the earth today. He is the architect of the heavenly mansions awaiting the redeemed, for He said, "I go to prepare a place for you" (John 14:2). He is the architect of the destinies of the Church below; and His intercession and glorious reign are the channels through which blow the infinite tides of His redeeming energy and grace. (Heb. 7:25; Zech. 6:13.) In particular, He calls and equips and works in and through the men who constitute the chosen instruments by which His work is done. (Heb. 5:4; John 3:27.) "It belongs to His Majesty from His throne in glory to rule and teach the Church through His word and spirit by the ministry of men." He is present in His Church through

His spirit living and working in Christ-like men. (Rom. 8:9, 14.) Christ's chief work in our world today is to call, prepare, and ordain Christlike men and women, who carry on His redeeming and gracious mission. (Gal. 1:15, 16; Acts 9:6, 22:15-18.) As a commentary on this fact, I wish you to consider: Christ's selection of the twelve Apostles.

Observe first. Christ Chose These Apostles. Matt. 10:1; Mark 3:14; Luke 6:13.

The responsibility of their selection rested upon the shoulders of the Son of God. It was a responsibility which He recognized and shouldered; and the record is that in the loneliness of some mountain retreat, He spent one whole night in prayer to God that He might be prepared wisely to make the choice upon which the destines of His Church hung. When the time for decision came, He announced the men upon whom His choice had fallen, and through whom His plans were to be accomplished. Why He chose them instead of others, we do not know: it may have been their superior fitness, we are not told so: it may have been His eagle eye saw in them capacities for apostolic faith and practice, which were theirs in higher degree than in any others in the range of possible selection. Whatever the reason for the fateful choice, Christ selected them; and laid the high commission to the Apostolate on them alone. My Christian friends, Christ appointed His disciples their place for service in His Kingdom. (Mark 13:34; 1 Cor. 12:11.) By word of mouth He summoned Peter and James and John, and Andrew, Philip, Bartholomew, Matthew and Thomas, James and Thaddeus and Simon and Judas; by miraculous

vision, He enlisted Paul (Acts 22:6): by His providence and spirit, He called Luther and Knox, and the whole host of worthies known and unknown, who filled places, great or small in the history and work of His church. He called each as truly as the other. He has called each one of us to some definite and specific work for Him: and upon Him rests the responsibility of making known His will and purpose to us. It is not our business to choose for ourselves; it is our concern, as His trusting disciples, to be ready to hear from Him the choice He has made for us and to be ready to do for Him the work He has laid upon us (Acts 22:10.) Christ may call and we may not hear. (Mark 8:18; Matt. 11:15.)

Observe second. Christ Called These Apostles to the Enjoyment of Exalted Privileges in Preparation for the Performance of Exalted Service.

"He appointed twelve that they might be with Him, and that He might send them forth to preach, and to have authority to cast out devils (Mark 13:14). The personal tuition and training of Jesus Christ was the curriculum which prepared for the Apostolate. President Garfield once asked to define a College said, "It was a log with a student on one end and Mark Hopkins on the other"; and all sub sequent theological seminaries have been faint symbols of this great school in which Jesus was teacher and guide. From one point of view, the teacher makes the school and from another, the scholars make the school. What an exalted privilege these famed men received from above. They heard His words, and saw His face and looked into His heart. I would like to have heard the Sermon on the

Mount, or have seen the feeding of the five thousand, or been one of the number in that upper room when the sacred memorial supper was instituted. But these high privileges were not simply heavenly manna for the delectation of heaven's parasites, but they were clarion calls, summoning to the mission of making all other men know the Christ as they had come to know Him in the familiar and sacred intercourse of those three blessed years. To know Christ better than other men, is God's own call to us to try to lift all other men to that same vantage ground upon which we stand (1 Pet. 4:10.) No man gets everything that he may keep it, or selfishly use it, but that he may employ it as a trustee for others. If you have more knowledge, wealth or grace, God has given you a call to a greater work for others, than those to whom in His sovereignty He has given less of knowledge, money or spiritual gifts. Does our service measure up to our privileges? Is there any proportion between our work and our opportunities? (Rev. 22:12.)

Observe third. Christ Introduced Into the Apostolic Circle a Large Variety of Temperament, Taste and Talent.

All of the Apostles who came under our inspection were genuine men with the flavor of perfect naturalness: they are all alike in being men; they are all alike in that each one is entirely unlike the others; but how unlike their characters; and the impression they leave on students of their respective work and history. Peter, bold, impulsive, restless, self-confident; James, practical, calculating shrewd; John, ambitious, sensitive, loving; Paul,

learned, systematic, intense, mighty in intellect, heart and will, the summation of all that is best and most spiritual in Judaism; and all the others with their own peculiar outfit of endowments, experience and grace. All were necessary to make up that rounded exhibition of the fulness and scope of that religion of which these twelve men stood as the types and representatives. Christ's church has room within it, ample fold for all varieties and types and may consecrate all alike to the service of the divine Man who comprehends them all in a humanity which is wider than that of the whole race combined (1 Cor. 12:4-31.) One type cannot justly excommunicate all others and assume to itself the prerogative of setting the model into conformity with which others are to be forced by the violence of a pressure which may squeeze the life out of them (1 Cor. 12:15-17.) The Petrine type cannot say to the Jacobean, "Ye must become like me, or suffer expulsion from the fold or the indignities of cuffs and kicks, because of divergence from the standard I set." The Johannine type should not say to the Pauline, "There is no room for you." How narrowed and dwafed and minnified the church would become, if any one of these could succeed in usurping the power of enforcing subjection to the one sided standard which its fractionalness would prevent. And yet this is what persons and parties in the Church have been doing in all the generations. How much richer the Church is with Peter, and John and James and Paul and all the other species and varieties and sub-divisions of human nature found within it, than it would be if any one of these should master all the

others, and kill their individuality by forcing them to be diluted repetitions and faint echoes of another. Take the best of you, what a monotonous and dreary world if they were all exactly like you. Christ's religion respects the nature which God has created; and develops each man's nature according to his individuality and distinct tendencies and aptitudes. There is only one universal man who sums up in himself the races, Caucasian, Mongolian, Malay, Anglo-Saxon, Jew and Gentile; and His name is neither James nor John nor Paul, but Jesus, the Christ, the Son of God, the "Son of man". And the most that any human soul, however gifted or filled with graces, can say to another brother-soul is "Follow me as I follow Christ" (1 Cor. 11:1.) Christ is the norm and the standard, and the Apostolic College in the generous breadth which it embraced so many diverging types, finds itself in the still greater catholicity of the Christ, in whom all the ages will find everything rightfully and justly human. (Phil. 3:12-14.)

Observe Fourth. Our Lord Introduces Into the Apostolic Circle an Illustration of the Influence of Blood and Heredity in the Religious Sphere.

There were among the twelve three pairs of brothers, Simon Peter and Andrew, James and John, James, the son of Alpheus, and Judas, the brother of James, and perhaps a fourth pair, Philip and Bartholomew. It is a significant fact that our Lord finds in three households half of the number of His apostles, and He furnishes us here another outcropping of that great biblical principle, conforming so exactly to experience, and confirmed so admirably

by science that tendencies to righteousness may be propagated for generation from father to son. Our Lord's own genealogy builds into its structure a line of pious fathers from whom descended, by physical generation under the influence of the Holy Ghost, the human nature which He wore. (Luke 3:23-34.) Natural generation by pious ancestors lifted his human nature as high as it could before miraculous power lifted it still higher. And God has inserted in the everlasting ordinance of His law His inspired enouncement of this great principle, "I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate and shewing mercy unto thousands of them that love me and keep my commandments" (Ex. 20:5-6). Bible and experience, and miscropic investigation of tissue and bone and blood, speak with consenting voice, that from father to son there tends to descend the accumulations of all the experience and traits of all his preceding ancestors. The man therefore who springs from a line, who by righteous self-control and gracious enduement have lived soberly and godly in their day and generation, has an argument which obliges him to clean, high living: while the man who inherits a tainted body and a diseased soul would have some palliation for vicious living, were there no God to pity and help (Lam. 5:7). A drunkard's son might be a drunkard (Lev. 20:5 and 26:39), if the strong Son of God didn't offer His immortal help to succor those already lost. Heredity is powerful to save or destroy; but its destructive force may be conquered by that almighty grace whose "delight it is into the

unlikeliest hearts to come;" whose most illustrous display is in rescuing the most diseased and depraved specimens of the human nature on which sin has fastened itself (Jer. 18:18-20). My friends, we praise ourselves for our clean, moral and decent living; whereas we ought to praise our godly fathers, who walked the straight paths and won the battle for us. We ought not to praise ourselves; we ought to praise our fathers and thank our God. Fathers and mothers, are you so building that there will be packed into the bodies and souls of your children and children's children the forces which "will make for righteousness?" Will your children rise up and call you blessed, and thank God that the blood which flows in their veins came to them freighted with your achievements and moral triumphs?

Observe Fifth. Our Lord Called Into the Apostolic Circle a Large Proportion of Men Who Were Unknown and Who Remained Comparatively Inconspicuous and Obscure.

There was one blazing sun whose light flashed round the world and who would have made himself known by his intrinsic force wherever he had been placed. You could not bury Paul any more than you could bury the sun. There were bright stars whose steady radiance indicate the native power upon which grace was superinduced; but Peter and John were without peers in this chosen circle. The remainder were men of whom the world had never heard, were it not that their names were caught in that "excess of light" which flames from the character and work of the one divine man. Andrew brings Peter to our Lord, becomes an apostle and

doubtless does a useful work, but the world knows nothing of it. Thomas whose faith was a little slow, made a good confession on one occasion (John 20:28), but his very field of labor has perished from the memory and record of men. Thaddeus is a symbol, like the X of Algebra, for an unknown quantity, representing "what" we have no means of discovery except that he was Judas, the brother or son of James, and by either name, he is equally unknown. Bartholomew is the Nathaniel, "an Israelite, in whom there was no guile" (John 7:47), but even vain tradition has no account of his service for His Lord. Simon, the zealot, is a name which sounds as well as Simon Peter, and yet the one is freighted with the record of heroic service and suffering while the other must remain for us simply a name and nothing more. Philip, the apostle, is less known for the work he did than Philip, the Evangelist: and yet doubtless all of these were good men and true, who did have successful work in quiet fields, where the fierce light of publicity did not beat. There were no mammoth newspapers in that day, dogging every footstep with an insect's microscopic eye and chronicling all events all round the world on the printed pages, and so Andrew, Thomas, Thaddeus, Bartholomew, Simon and Philip escaped the observation of the reporter, and the record of their work stands only in the memory of their faithful Lord whose rewards crowned and approved it.

The work of God's Kingdom is largely done by unknown men, whose names the world forgets to treasure. What were the names of those brave missionaries whose labors carried the Gospel around the

world before the close of the third century? Tell us who it was that brought the good news of the Christ to the far distant shores of Britain and planted there the standard of the cross in the early centuries of our era? Dim tradition tells us of Patrick, the Missionary to Ireland, and Columba, the missionary to Scotland, but who were the men joined with them, that actually did the work of preaching and instructing and founding the Church? Who were the faithful men that followed our forefathers into these western wilds with the institution of our holy religion? Their names are fast perishing from the very memory of men, and what matters it, since they are known on high and counted amongst the treasures of heaven? It is a good thing to be a Paul, turning the world upside down; to be a Luther, shaking thrones and destroying hoary heresies and deadly superstitions, but if we were not made for such high work, it is well to follow Thomas, Philip and Bartholomew in quietness and meek discharge of the duties which were made for us. If we cannot be the imperial eagle, or the soaring lark singing at heaven's gate, we may figure happily as the timid dove or the homely robin. If we cannot dazzle as a gorgeous rose or as a resplendent lily, why deny ourselves the privilege of being a quiet violet or a sweet "forget-me-not".

Observe Sixth. Our Lord Introduced Into This Sacred Circle One Whom He Knew to be a Traitor and A Devil.

Judas Iscariot was an apostle and was made so by Jesus Christ with the full understanding of what he was and what he was going to do. There is a dif-

ficulty here which I am going to admit, and as our Lord has not given us His reason for selecting Judas, I will not exercise my ingenuity by trying to imagine reasons for Him. Jesus Christ made Judas Iscariot one of His Apostles. By His own choice, He lived three years with the awful presence of this devil in the most sacred earthly circle he had formed for Himself. Imagine yourself living in the same room, breathing the same air, with some poisonous serpent, whose growing hate only waited an opportunity to spring and strike its fangs into you. It was no small element in our Lord's earthly sufferings that He had to endure the contradiction of sinner, that His sensitive, holy soul must come into contact with the hateful and sinning hearts of men; that in the very circle of the elect Apostles coiled like some venomous rattlesnake, Judas sat, watching his opportunity to strike. The malignity of sin has no commentary which can equal this—that this traitor (Luke 6:16) and devil could see the life and heart and work of the Son of God, and still remains the traitor and the devil. If God wishes to furnish illustration that sin was invincible by any exhibition of divine perfection that might be made, that demonstration is afforded by Judas, for three years an apostle, and finally dying with our Lord Himself describing him as "a devil" (John 6:70, and affirming that "It had been good for that man if he had not been born" (Matt. 26:24). And he went to his doom out of the circle of the Apostles. It is an inexplicable mystery that God permitted sin to enter this world. It is strange that by His own ordination, He called into the Apostolate the dark spirit of

this doomed man; but it is the most awful warning that He has ever given us. If Judas went to perdition from the companionship of Christ and the circle of the Apostles, there is no position which furnishes a guarantee of safety. Character, heart-affinity with Jesus Christ revealed by the faith which clings to Him is the difference between Peter and Judas. Peter sinned and Peter came back to Christ. Judas sinned and never came back to Christ, because in heart he had never really come to the Christ. And Judas has his successors. Oh! my soul, remember Judas has his successors. "The Kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, there appeared the tares also, So, the servants of the house-hold came and said unto him, 'Sir, did thou not sow good seed in thy field? From whence hath it tares?' He said unto them, 'an enemy hath done this.' The servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay, lest while ye gather up the tares, ye root up the wheat also with them.' 'Let both grow together until the harvest, then I will say to the reapers,"Gather up together first the tares and bind them in bundles to burn them but gather the wheat into my barn." Understand ye the parable of the tares. 'He that soweth good seed is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that soweth them is the devil; the harvest is the end of the world; and the reapers

are the angels. As therefore as the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend and them that do iniquity and they shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their father. Who hath ears to hear, let him hear." (Matt. 13:25-43.)

There are two calls which Jesus is giving today through His Word and Spirit.

The first, is the call which summons to discipleship all the men to whom His Gospel comes. Jesus cannot be what He is, and cease calling men to follow Him, as He called Simon and Andrew and James and John by the Galilean Sea. (Matt. 4:18-22.) Above all the rude noises of a sinning world, His calm, divine voice can be heard by every ear which will listen, inviting men to come to Him (Matt. 11:28), pleading with men for faith and trust (Luke 13:34), and commanding that men "repent and believe the Gospel" (Mark 1:15). Life is worth while only because it gives the opportunity to hear and to heed the call of Jesus. Better be deaf to all other appeals, the charm and beauty of nature all around us, the claims of culture and self development, the sweet invitations of love and friendship, the voices of ambition and courageous hope, better be unconcerned amidst the "wreck of matter and the crash of worlds" than fail to hear the voice with which Jesus summons you to come to Him, in order that you may become His. (Prov. 1:24-27.)

The second call is the summons which Jesus gives His disciples to work for Him in the busy activities of His Kingdom (Matt. 21:28). No idlers are planned for by the King of this heavenly Kingdom. No exemptive laws can be pleaded, excusing from service, because the King has legislated no such laws into existence. Even Paul was brought into the Kingdom, not for his own sake alone, but because of the mighty work he was to do. Jesus interpreted to Paul himself His purpose in the miraculous conversion of this wonderful man in the striking words: "I have appeared unto thee for this purpose to make thee a minister and witness, both of these things which thou hast seen and of those things in the which I will appear unto thee; delivering thee from the people and from the gentiles, unto whom I now send thee, to open their eyes and to turn them from darkness to light and from the power of satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me." (Acts 26:16-18.) Like him, you too, are saved in order to serve. "If any man have not the Spirit of Christ, He is none of His" (Rom. 8:9). The Spirit of Christ must bring into exercise all the gracious activities He has conferred. He anointed Jesus for His work (John 3:34; Matt. 3:16) and He equips Jesus' disciples for theirs as well (Eph. 4:30.) A busy Saviour cannot have idle disciples, if you are really His, you must walk as He walked. (1 John 2:26.) He crowded into three brief years deeds of loving service which might well have adorned a century, and your years too ought to be crowded with the Christlike deeds which show that you indeed "belong to Jesus." (1 Cor. 6:20; 1 Peter 1:18-19.)

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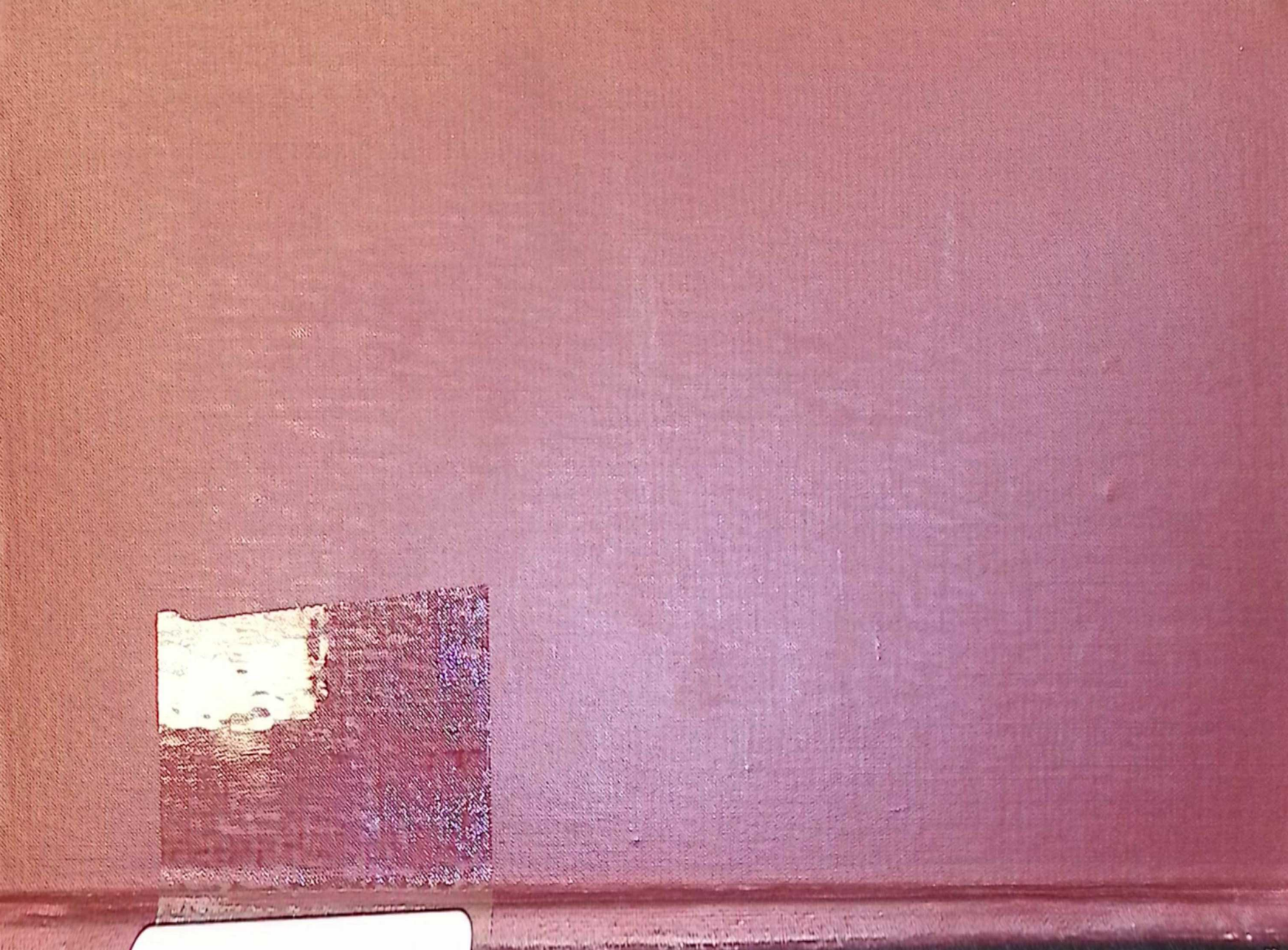
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